IETHRO'S IVSTICE OF PEACE.

A SERMON PREACHED at a generall Assises hêld at BVRY St. EDMVNDS, for the Countie of *Suffolke*.

By SAMVEL WARD Batchelour of Diuinitie.

LONDON
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A

TO THE RIGHT *HONOVRABLE*

SIR FRANCIS BACON,
Knight, Lord Chancellor
of England, &c.

When we see one go or do amisse, though his feet or hands bee the next actors & instruments of his error: yet we say not, Are you lame? but, Haue you no eyes? or, Can you not see? What euer swernings or stumblings any part of the body politike makes, the blame lights not upon the Gentry or Comminalty, the immediate delinquents, but on the principall lights in Magistracy *or* Minis-

ſtery, *which being as Guardians and tutors of the reſt, ſhould either preuent or reform their aberrations. And herein miſerable is the condition of theſe two obtick pieces, that they are more ſubiect, & that to more diſtempers then other inferiour parts: yet herein more, that being hurt, they are more impatient of cure: not only of ſearching accrimonious waters (which yet oft are needfull) but ſhie of the moſt ſoft and lawny touches: but moſt of all in this, that being once extinct, they leaue a voyd darkneſſe to the whole body, expoſing it to the pits of deſtruction. As exceeding great on the other hand, is the happineſſe, honour, and vſe of them, if cleere and ſingle. For this our Nationall Body, it will little boote eyther to appland the one, or to bewayle the other: I rather wiſh and looke about mee for ſome eye-ſalue, which may help to deſcry and redreſſe, if any thing bee amiſſe. And behold heere (right Honourable) a confection promiſing ſomething thereto: It was preſcribed firſt by* Iethro, *whom* Moſes *calls the*

eyes

eyes of Israel, *Num.* 10. 31. *And newly compounded by an Oculist, of whom as I may not, so I need not say any thing at all. Next vnder the sacred Fountaine of light (the light of our Israel) I worthily accompt your Lordship most sufficient in law to accept, to make vse, to iudge, to patronize it. The subiect of the Booke is the principall obiect of your Office, to elect, direct and correct inferiour Magistracy. To which purposes, Nature, Literature, and Grace haue inabled you, that if you should faile the worlds expectation, they will hardly trust any other in haste. Many in rising haue followed the stirrop, pampered and ieetting honor not standing the ground, but once seated haue done renownedly. But your Lordship had neuer any other greeces then your birth and desert; to which, hereditary dignity hath so gently tendred it selfe, that you haue not let fall your name of Religion in getting vp. Therefore now you are in the top of Honour, all that know you, looke you will bee exactly honourable. For my part,*

bounden to your Lordſhip for a fauour formerly receiued, greater then your Honour knowes of, or I can expreſſe: I ſhall leaue Iethro *to be your Monitor, and my ſelfe remain euer an humble ſuitor to God who hath made you a Iudge of conſcience, that hee would make you continue a conſcionable Iudge, improouing your place and abilities to the beſt aduantage belonging to it, the furtherance of your reckoning at the laſt day.*

Your Honours daily
Beadſman,

NATH. WARD.

EXOD. 18. 21. 22. 23.

Moreouer, thou ſhalt prouide out of all the people able men, ſuch as feare God, men of truth, hating couetouſnes, & place ſuch ouer them, to bee rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them iudge the people at all ſeaſons: and it ſhall bee that euery great matter they ſhall bring vnto thee, but euery ſmall matter they ſhall iudge: ſo ſhall it bee eaſier for thy ſelfe, and they ſhall beare the burden with thee.

If thou doe this thing, and God commaund thee ſo, then thou ſhalt bee able to endure, and all this people ſhall alſo go to their place in peace.

IF *Iethro* were, as the faſhion of thoſe times, and the nature of his Stile will beare, and (as ſome conceipt) both *Prince* and *Prieſt*; then was hee beyond

Cohen.

beyond all exception, euery way qualified; for skill, as a iudicious Diuine; and for experience as an aged Gouernour, to giue direction in matters of Magistracy, and to cast *Moses* a molde for a Politie in Israel. Sure I am, a godly and religious man hee was, for hee begins with Praier, and ends with Sacrifice. And such as himselfe, was his aduise, sage and holy. And howsoeuer it passed from him at the first vnder Gods correction, yet afterward allowed by God, & practised by *Moses*, becomes of good policie, sound diuinity; of priuate counsell, a general oracle: ruling for the substance of it, all ages and persons.

2 Venerable it is for the very antiquity of it. What price doe men set vpon old Copies, Coynes & Statues? who passeth by a Christall fountaine bearing some ancient name or date, and tastes not of it, though no thirst prouokes him? Such is this, the cleare head-spring of all ensuing Brookes in Scrip-

τοὺ παριόντας καὶ μὴ διψῶσιν ἐφέλκονται ἀρύσασθαι τοῦ πότου.
Ignat. ad Marian Cassob.

Scripture, & other writers cõcerning Magiſtracy. All thoſe texts (which I wiſh were ſet as a frontlet betweene the eies, and as a ſeale vpon the hearts of all in authority) *Iehoſaphats* charge 2 *Chron.*19.5. *Iob* his character, *chap.*29. *Dauids* vow, *Pſal.* 101. The ſcattered Parables of *Solomon*, and paſſages of the Prophets, chiefly that round and ſmart one, *Iſai.*33.14. are they not all branches of this root? In which reſpect it muſt needes be of ſoueraigne vſe for the diſcouering & reforming of whatſoeuer error time hath ſoyled gouernment withall. How are defaced Copies, and disfigured Pictures better amended, then by reducing them to their originall? if the Pipe faile, goe we not to the head?

Heere is the Archetype or firſt draught of Magiſtracie, worthily in this regard choſen by iudicious *Bucer* to preſſe vpon *Edward* the ſixt, for the purgation of his Offices and Lawes, from the droſſe and filth contracted vnder 3.

vnder the Romiſh confuſion: which conſidering, that worthy *Ioſiah* of ours tooke in ſuch good part, and practiſed with ſuch good ſucceſſe. Yea, *Moſes* himſelfe learned in all good literature, trained vp in Court, the greateſt Law-giuer that euer was, and father of all Law-giuers, of the thrice great *Hermes, Lycurgus, Solon, Plato, Iuſtinian,* & the reſt. Yea, Gods familiar fauorite, faithful in his houſe, knowen by name and face, honoured with miraculous power, &c. And that at the hands of one (age and fatherhood excepted) his inferiour. I truſt that none will dare to reiect or ſleight it off, remembring that Diuinity, as the miſtreſſe taketh vpon her to direct her hand-mayd, and that the Scripture is the beſt man of counſell for the greateſt Stateſman in the world: This little portion therof containing in it more then all *Lipſius* his *Bee-hiue*, or *Machiauels Spider-web*. All which will beſt appeare by the opening

ning of this rich cabinet, and viewing the ſeuerall Iewels in it, which are theſe.

The parts of the Text.

Diuiſion. 1. It firſt giues order for the care and circumſpection in the choyce,

Prouide.

2 Secondly, it directs this choice by foure eſſentiall Characters of Magiſtrates.

1. *Men of Abilitie.*
2. *Fearing God.*
3. *Men of Truth.*
4. *Hating Couetouſneſſe.*

3. Thirdly, it applies theſe foure to Magiſtrates of all degrees, in an exact diſtribution of them, by way of gradation deſcending ſtep by ſtep, from the higheſt to the loweſt. *And place ſuch ouer them to be rulers.* 1. *of thouſands.* 2. *of hundreds.* 3. *of fifties.* 4. *of tennes.*

4 Fourthly, it preſcribes to the Magiſtrates, thus qualified and choſen, their offices; *viz.* to iudge the people in

in the ſmaller cauſes, &c. and their aſſiduity and induſtry therein. *And let them iudge the people at all ſeaſons, &c. And it ſhall be that they ſhall bring euery great matter to thee, but euery ſmal matter they ſhall iudge.*

5 Laſtly, it propounds the bleſſed fruit and emolument that will neceſſarily enſue thereupon. Firſt, to *Moſes* himſelfe, *So ſhal it be eaſier for thy ſelfe, and they ſhall beare the burden with thee, and thou ſhalt be able to endure.* Secondly, to the people, *And all this people ſhall goe to their place in peace.*

1. Circumſpection. The firſt poynt, *Techezeh*, *Prouide*, or looke out. A word implying all exactneſſe and curioſitie incident to elections, as *Inſpection*, *Circumſpection*, *Inquiſition*, *Suſpition*, *Information*, *Deliberation*, comming of *Choz̃ah*, to ſee or contemplate, whence the Prophets were called *Choſi*, Seers. It is in a manner tranſlated by a word of the like force in a buſineſſe of the like nature. *Acts 6. 5.* ἐπισκέψασθε, *ſuruey* the whole body

body of the people, and chuſe the beſt you can cull out. It were ſomewhat ſtrict and ſtrange to ſay, that prayer and faſting muſt be vſed: And yet this I finde practiſed in ſuch caſes, *Acts* 1. and *Num.* 27.16. *Let the Lord God of the ſpirits of all fleſh ſet a man ouer this Congregation.* Yea, *Iethro* himſelfe ſanctified this his aduice with a prayer, *Verſe* 19. *God bee with thee.* And good reaſon hee ſhould bee called to counſell whoſe the iudgement is, and whoſe prouidence is alwayes very ſpeciall in thoſe elections, whether ſought or no. If God ſupraviſe not, *Samuel* the Seer ſhall take ſeuen wrong, before one right. Some mens faults are palpable, and go before election, ſome are cunningly concealed, and breake not out till after. Firſt, therefore looke vp to God, and then amongſt the people, haue thine eyes in thy head, all the care that may bee will be little enough. Say not there are no ſufficient perſons, nor yet thinke

1. Sam. 16.

euery

euery one that thinkes himselfe so, or commonly goes for such, is sufficient: seeke out such, and such may be found. Looke among the Oliues, Vines, and Fig-trees: such trees must be climbed. Brambles will lay hold on the sleeue for preferment. *Ne sit qui ambit.* Let him neuer speede that sues. Lay hands on none rashly. They that are fit and able, must and will bee sought to; yea, haled out of their ease and priuacy into the light of employment: the charge and danger wherof they weighing as wel as the credit, or gaine, and knowing them to bee callings, will not meddle with them, till they bee called to them. Which ambitious Inconsiderates not being able to ponder, much lesse to sustaine, thrust their shoulders vnder, and either by hooke or crooke come in, or climbe into the chaire of honor, more tickle then the stoole *Ely* brake his necke off: whither when they haue aspired with much trauaile and cost,

they

they sit as in the top of a mast in feare and hazard, and often fall with shame & confusion. Not vnlike to some rash youth, that hauing gotten an horse as wilde as himselfe, with much adoe backes him, sits him in a sweat, and comes downe with a mischiefe.

For the preuention of all which e- 1.
uils vnauoidably attending ambition, lighting partly vpon the intruders themselues, partly vpon the admitters, but most heauily vpon the common weale, see how needfull *Iethro's* counsell was and euer will be; That such bee prouided, not as would haue places, but as places should haue. Which care, as *Iethro* commits to *Moses*, so both the Scripture and reason imposeth vpon the superiour Magistrate, in whose power and place, it is either to nominate or constitute inferiour Authorities: and whose fault chiefly it is, if they be otherwise then they ought, or the people iniured in in this kinde. How circumspect and

religious ought such to be, in the performance of this greatest and waighties dutie.

3. Vnlesse you will reply, as I feare many a Foxe doth in his bosome; Thus indeed you haue heard it sayd of olde, but those times were plaine, and *Iethro* a simple meaning olde man, A beaten Politician of our times, learned in the wisdom of newer state, and acquainted with the mysteries of the market, that knows how to improue things to the best, for his owne time and turne, and to let the common body shift for it selfe, would haue projected *Moses* a farre more commodious plot, after this or the like manner: Now you haue Offices to bestow, a faire opportunity in your hand, to make your selfe for euer, to raise your house, to pleasure your friends, either proclaime it openly or secretly, set it abroach by some meanes or other, see who bids fairest, weigh the sacrifices, chuse the men of the

the best and greatest gifts.

Oh gall of bitternesse, oh roote of all euill to Church & Common-wealth, when Authorities and Offices of Iustice shall be bought and sold, as with a trumpet or drum to the candle, or outrope. The particular branches whereof, when I seriously consider, I wonder not that *Christ* with such zealous seuerity brake downe the banks, and whipt out the Chapmen out of the Temple: nor that *Peter* with such fiery indignation banned *Simon* and his money. For if such men and money perish not, kingdoms & churches must perish, and both Ciuill and Ecclesiasticall Courts will soone prooue dens of theeues. 4

Tanquam sub hasta.

Whose soule bleedes not to see mens soules bought and solde, like sheep at the market to euery Butcher? of this you Lawyers much complain against the Clergy men, for buying of Benefices; which you might doe the more iustly, if your selues were not 5

often the sellers of them. I would the fault rested onely in Benefices, and reached not into Offices, and ciuill Dignities. Indeed that kinde of purchase we call not simony, it may from his other name bee fitlier stiled Magick: for by I know not what kind of witch-craft, men sinne by leaue and Law in these ciuill purchases. The Lawes and statutes prouided for the remedy of the euil in some cases, tolerating it in other, and the practise by means of this allowance growing intolerable. Some of them (as the world reports) offices for life and at pleasure amounting to the rate of lands and inheritances.

6 I am not ignorant of the distinction of Iudicature, trust and paines; but are they not all offices of Iustice? doe they not prepare to Iudicature, and lyes it not in them to guide or misguide, to hasten or delay Iustice, &c. which how can they freely giue, which buy dearely.

Doth

Doth not *Bucer* deale faithfully with his Soueraigne? Offices are not liuings and ſalaries; but charges and duties: not preferments for fauourites; but rewards of deſerts, &c. Doth *Iulius*, *Iuſtinianus*, or *Theodoſius* their Lawes giue allowance to any? See then how prouidently *Iethro* prouides againſt this Hemlocke-root of Iuſtice? out of whoſe prouiſo I conclude that which *Auguſtine* ſaw in his time, and deere experience confirmes in others: That ſuch as prouide themſelues places, and are not prouided for them; come into them, and execute them, not with a minde of doing good, but domineering; not of prouiding for others welfare, but for their owne turnes. Let vs pray, that if it be poſſible this fault may bee forgiuen and amended. 7. *Aug. lib 10. de Ciu Dei cap. 14.*

And not this onely, but another neere of kinde to this, met withall in the very next clauſe of my Text, *Among all the people* (*Micol Hagnam.*) 1. *Generality*

Where *Iethro* restraines not *Moses* to his owne Family, to any particular Tribe, or to the richer sort: but requires this freedome, as well as the former circumspection. Generalitie and impartialitie being requisite to the good being of a choyce: and limitation and restraint the very banes of Election; yea, contradictions to it. As if one should say, you shall chuse amongst twenty, but you shall chuse this or that one: Doth he not in effect say you shall not haue your choyce? will a man when hee goes to Market be confined to any shop or stall, if he meane to prouide the best? How grossely is the countrey wronged and befooled, cheefely in the choyce of such, as into whose handes they put their liues and lands at Parliaments, by a kinde of *Conge desliers*, vsually sent them by some of the Gentry of the Shires, perswading (if not prescribing) the verycouple they must chuse. Thus haue we seen Naturals tied to a

poste

poſte with a ſtraw, which they durſt not breake.

This text bids you know and ſtand faſt in your lawfull liberties of election, which that you may not abuſe, I come to the ſecond part of the Text. 2

The ſecond part.

It teacheth you how to order and direct it by theſe foure markes following: which I reckon as foure ſupporters of the throne of Iuſtice, not altogether vnlike to thoſe foure in Chriſt's throne, ſo often mentioned in the olde and new Teſtament, which being properties of Angels, are Symbols both of Magiſtrates and Miniſters. 1

Theſe foure whoſoeuer is compounded of, is a man after Gods own heart, and a ſtarre in his right hand. Hee that wants any of them, is but a blazing comet, how high ſoeuer hee ſeemes to ſoare. Theſe will not onely ſerue for the triall of ſuch as are *Candidati*, and to bee choſen: but alſo of 2

ſuch as are inueſted and already in place to approoue or reprooue their condition. And for this end and purpoſe, let vs vſe them this day, as foure weights of the Sanctuary, whereunto whatſoeuer officer here preſent, from the Iudges to the Bayliffes, ſhall not anſwer: This Text (as the hand-writing on the wall) ſhall ſay vnto him from God; Thou art weighed in the ballance, and found too light, and thine office (at leaſt ought to be) taken from thee.

The firſt Character or weight, Abilitie.

The firſt and prime marke is *Ability* (*Aniſhi Chayl*). So our new tranſlation expreſſeth it well in a comprehenſiue word, and ſo I finde it in Scripture ſignifying and compriſing all the ſeuerals that belong to faculty or abilitie: whereof I number firſt three complementall for conueniency; ſecondly, three ſubſtantiall and of neceſſitie.

Firſt

First *Chayl* includes strength of body and manhood, such as inableth them for riding, going, sitting, watching, & industrious execution of their place: Such as the Scripture commends in *Caleb* at fourscore and fiue, and stories in *Vespasian*, our *Alfred*, *Hardicanutus*, *Ironsides*, &c. 1 *Strength.*

Which our straight buttoned, carpet and effeminate Gentry, wanting, cannot endure to hold out a forenoon or afternoone sitting without a Tobacco bayte, or a game at Bowles, or some such breathing to refresh their bodies and mindes, little acquainted with the tediousnes of wise and serious businesse: *Woe to the people* (saith *Salomon*) *whose Princes are children and eate in the morning; and blessed are the people whose Gouernors eate in time and for strength.* Eccles. 10. 2. *Wealth.*

Secondly, neither is wealth to bee excluded: That Diana of the world, which it onely accounts *Abilitie*, and calles it *opes & potentia*, which yet is better

better called *value* then *valour*, yet may it concurre to make vp that which our Lawe terme calles *mieulx* valiant; and though at the beame of the Sanctuary money makes not the man, yet it adds some mettall to the man.

3 And besides there is some vse of these trappings to the common sort, *Ad populum phaleras*, which taught *Agrippa* to come to the Iudgement Seate with pompe, state, and attendance, like that of our Sheriffs not to be neglected, as that which procures some terrour and awe in the people: which *Alexander* well aduised of, left his Gygantique armour behinde him among the *Indians*, and vsed more state then at *Greece*.

4 Yet remembring that these complements without the substance, are but empty guls and scarbuggs of Maiestie, the *Sophistry* of gouernment, as one calles them. And as *Zachary* the Prophet saith, The instruments of a foolish

σοφίσματα μορμειολυχεία. Cassa & hordeacea morionis sceptra. Chapm. Zac.

foolish Gouernor. And such as *Ieremy* derides in *Shallum* the son of *Iosiah*, *Thinkest thou to rule because of thy large building, Cedar seeling, painted with vermilian, did not thy Father prosper when he did execute iudgement and iustice?* which is indeed the truth and substance, th'other but the flourish. *Ier.22.14.*

Thirdly, I exclude not Birth and Blood, which many times conueyes spirit and courage with it, *Blessed is the land, whose Princes are the sonnes of Nobles.* Eagles produce Eagles, and Crowes Crauens, yet Regeneration & education often corrects this rule: and experience tells vs, That cottages and ploughes haue brought foorth as able men for the Gowne and Sword, as Palaces and Scepters. *Gideon* came out of the poorest of the Family of *Manasse*, and he the least in his fathers house, a poore thresher. *Dauid* was taken from the Sheepefold, &c. yet both mightie men of valour, and special Sauiours of their people. And the

5 *Birth.* *Eccles.10.17* *Iudg.6.15.*

the wiſedome of ſome of our neighbor Nations is much to be commended in this, that if they diſcerne an excellent ſpirit and faculty in any man, they reſpect not his wealth, or birth, or profeſſion, but chuſe him into their Magiſtracie and weightie employments.

6. 1 *Wiſdome and experience.*

But theſe three are but of the by and well being, the three following of the maine & eſſentiall to Magiſtracy, all compriſed vnder the word *Chayl*, as firſt *wiſdome and experience*, which the Preacher telles vs is better then ſtrength, either of body or eſtate. And of this ability *Moſes* expounds this word in his practiſe, *Deut.* 1. 15. which is a good Commentary vpon his fathers aduice. *Eccleſ.* 9. 16

7. *Monſtrum cui lumen ademptum.*

And indeed without this what is a Magiſtrate, but a blinde *Polyphemus*, or a monſter without an eye. If hee want either skill in the Lawes, or obſeruation of his owne, muſt he not be tutored by his Clerke, as it often falls out?

out? or ſhal he not be miſled by ſome Counſellor, croſſed and contradicted by euery ſtander by, that ſhal tell him this you cannot doe by Law, or I take it, you are beſides your booke.

1

The ſecond is ſtrength of minde, to gouerne and manage paſſion and vnruly affections, which hee that weilds at will, is ſtronger then hee that ſubdues a city, and conquers a kingdom, to beare and forbeare, and to order the mutinous perturbations of the mind, is that ability which the Grecians call μέτριον and ἰσχυρότατον.

2 *Moderation of minde, or equanimitie.*

2

Very requiſite in a Iudge, who muſt not ſuffer his affection to diſquiet his iudgement and vnderſtanding, in riſing at the firſt complaint; nor at any accident or preſent miſcarriage of eyther party, ſuddenly occaſioned, which is collaterall to the cauſe, and impertinent to the queſtion, but hee muſt bee patient and meeke towards their perſonall weakeneſſe. Likewiſe long-minded, to endure the ruſticity and

and homelinesse of common people in giuing euidence after their plaine fashion and faculty, in time, and multitude of words, happily with some absurdities of phrase or gesture, nor impatient towards their foolish affected eloquent termes, nor any thing else whereby the truth of their tale may be ghessed at.

3. *Courage or Magnanimity.*

Lastly and principally, I vnderstand with the *Geneua* Translation, that Fortitude, Valour, and Magnanimity, which we call courage and spirit; typified in *Iudah* the Law-giuing Tribe, whose embleme or scutchion was the Lyon couchant, that sits or lyes by the prey without feare of rescue, that turnes not his head at the sight of any other creature, *Prou.* 30. which *Salomon* symbolized in the steps of his throne adorned with Lyons: The Athenian *Iudges* by sitting in *Mars street.* Some thinke that from this vertue *Constantine* was termed *Reuel.* 12. the Churches male or man-

ἐν Ἀρειωπάγῳ.

child:

child: others apply it to *Luther*: others to Christ, the true lyon of *Iuda*.

And though I regard not the *Salick Law*, because the God of spirits hath often put great spirits into that sex; yet I mislike not *Theodorets* obseruation vpon that in *Leuiticus*, where the Ruler for his sinne is enioyned to offer an hee-goat, the priuat man a shee goat. The male suits the Ruler best, and the female the ruled. 2

Leuit 4.22. & 27. πρὸς φορὸν ἄρρεν τῷ ἄρχοντι τὸ θῆλυ τῷ ἀρχομένῳ.

This ability is so requisite, that it is often put for the onely qualitie, as if this alone would serue, as in *Moses* charge to *Ioshua*, and *Dauids* to *Salomon*. And experience hath taught, that where this one hath abounded, though the other haue beene wanting in some Magistrates: they haue done more good seruice to their Country, then many others who haue had some tolerable measure of the rest, but haue failed only in this. 3

Had not the principall posts of an house need to be of heart of oke? are rulers 4

rulers & ſtandarts that regulate other meaſures, to bee made of ſoft wood, or of lead, that will bend and bow at pleaſure? doe men chuſe a ſtarting horſe to lead the teeme? had not hee need bee of *Dauids* valour, and *Sampſons* courage, that muſt take the prey out of the Lyons mouth, and reſcue the oppreſſed from the man that is too mighty for him? had not he need to bee of ſome ſpirit and reſolution, that muſt neglect the diſpleaſure and frownes, reiect the letters and ſuits of great men and ſuperiors.

It is incredible to thoſe that know it not, what ſtrength great men will put to (eſpecially if once interreſted) for the vpholding of a rotten Alehouſe, countenancing of a diſordered retainer, &c. the reſiſtance wherof requires it not ſome ſpirit? had not the braine need to bee of a ſtrong conſtitution, that muſt diſpell and diſperſe the fumes aſcending from a corrupt liuer, ſtomacke, or ſpleene? I meane the

the clamors, rumors, and sometimes the flateries of the vulgar, which often intoxicate able men, & make them as weake as water, yeelding & giuing as *Pilate*, when hee heard but a buzze that he was not *Cæsars* friend, and saw that in dismissing Christ, hee should displease the Iewes.

What heroycall spirit had he need haue, that must encounter the *Hydra* of sinne, oppose the current of times, and the torrent of vice, that must turne the wheele ouer the wicked; especially such roaring monsters, and rebellious *Chora's*; such lawlesse sons of *Belial*, wherwith our times swarm, who sticke not to oppose with crest and brest, whosoeuer stand in the way of their humors and lusts? Surely, if *Iethro* called for courage in those modest primitiue times, and among a people newly tamed with Egyptian yokes: what doe our audacious and fore-headlesse Swaggerers require? our lees and dregs of time; not vnlike 1.

to those wherein God was faine to raise vp extraordinary Iudges, to smite hip and thigh, &c. What *Atlas* shall support the state of the ruinous and tottering world, in these perilous ends of time.

2 For all these forenamed purposes, how vnapt is a man of a soft, timorous, and flexible nature? for whom it is as possible to steere a right course without sweruing to the left hand or right, for feare or fauour, as it is for a cock-boat to keep head against wind and tyde, without helpe of Oares or Sayles: experience euer making this good, that cowards are slaues to their superiours, follow fooles to their equals, tyrants to their inferiours, and winde-mills to popular breath, not being able to any of these to say so much as no.

3 Wherfore this text proclaimes and speakes, as *Gedeon* in the eares of all the faint-hearted. Whosoeuer is fearefull and timorous, let him depart from

from mount *Gilead*, and there departed twentie thouſand, and yet God the ſecond time, out of the remnant, *viz.* ten thouſand, defaulks all the lazie perſons, and reduced that huge army to three hundred able perſons. Judg. 7. 3.

It were excellent for the Commonwealth, if ſuch a ſubſtraction might bee made: and the weake-hearted would reſigne their roomes to able men. For what haue ſeruile cowards to doe with the Sword of the Lord, and *Gideon*, with God and the Kings Offices. 4.

On the contrary, it ſaith to all men of abilitie, as the Angell to *Gideon*, *The Lord is with thee, thou mighty man of valour, go on in this thy might to ſaue Iſrael, &c.* What is our Office that are Miniſters, but as Gods Trumpetters and Drummers to encourage, hearten and put life in thoſe that fight his battels, and doe his worke. By the vertue then of this my text, I ſay to euery good-hearted Magiſtrate, pro- 1.

ceede and goe on from ſtrength to ſtrength.

2 And if any aske mee, who then is ſufficient for theſe things? or where ſhall we get this ſtrength, that are but fleſh and blood, and men as others? I anſwer with *Iob*, *Siluer hath his veine, and gold his myne where it is found, yron is taken out of the earth, and braſſe molten out of the ſtone*, but the place of this ability is not to bee found in the land of the liuing. Nature ſaith it is not to be found in mee; Wealth and Honour ſayes not in mee: It is falſely ſayd of *Cato* and *Fabricius*, that the *Sun* might ſooner be ſtayed or altred in his race, then they in the courſe of Iuſtice. The ſtouteſt and the richeſt will yeeld. But *Dauid* tells his ſonne *Salomon* on his death-bed, where hee ſhall finde it. *Thine, O Lord, is greatneſſe and power, thou art the head of all riches, honor and ſtrength are in thy hands, it is in thee to make great, &c.* This God hath taught *Dauid* to breake a bow of ſteele with his

Iob 28.

1 *Chron.* 29. 11. & 12.

his hands: It is hee that looſeth the coller of Princes, girdeth their loines, & vngirdeth them again, befooles the Counſeller, the Iudge and the ſpokeſman: He it was that made the ſhooes of *Ioſeph* as ſtrong as braſſe, *Ieremiah* as a wall of braſſe, *Caleb* at ſtrong at foureſcore and fiue, as at fortie; if *Sampſons* haire be off, and God departed from him, he is as other men, and he can ſtrengthen him again without his locks at his pleaſure.

If any man want wiſedome or ſtrength, let him pray, and hee can make him wiſer then the children of the Eaſt, and ſtronger then the Anakins: wherefore bee ſtrong in the Lord, faint not, be not weary of well-doing, for feare of oppoſition and croſſing: though in rowing this ſhip, the windes blow, and the ſeas rage, Chriſt can ſtraight ſend an Halcion, and ſet it on ſhore. 3.

It is the fault of many Chriſtian Magiſtrats, euer to be complaining &

groning vnder the burthen: as if eaſe and delicacy were to be ſought for in gouernment. What if there be a Lyon in the way? the righteous is bolder then the Lyon: what if thou bee weake? is not God ſtrength? and doth not hee perfect his ſtrength in our weakneſſe? what if there be many oppoſites in the way? true courage is
Cant. 8. ſtrong as death, and will trample all vnder feet without reſiſtance.

5 Yea, but what if an Hoſt come againſt thee, and as Bees encompaſſe thee? true faith ſees more on Gods ſide then againſt them, euen guards of Angels, as plainely as men doe the Sheriffes halbarts, and doubts not, but in the name of the Lord to vanquiſh them all.

6 One concluding place for all, out of
Eccleſ. 7. 19 a Preachers mouth, that knew what he ſaid, wiſdom ſtrengthens one man more then twenty mighty Potentates that are in a citie, he that feareth God ſhall come foorth of all dangers.

Whence

Whence by way of passage, note that the next poynt of the feare of God, is that which giueth life to the fore-going, & to the two following also: and is placed in the text, as the heart in the body, for conueying life to all the parts; or as a dram of muske, perfuming the whole box of oyntment.

Fearing God.

Iethro must be vnderstood, not of the poore bastardly slauish feare, which depraued nature hath left in all: nor of any sudden flash of feare wrought by word or works, such as *Felix*, *Balshazzar*, and *Caligula*, were not voyd of, and yet neuer the better Magistrates: But such a filiall feare, as faith and the assurance of Gods loue and saluation breeds; such as awed *Ioseph*, *Cornelius*, *Dauid*, &c. This is the feare required by *Iethro*, [illegible] *qua parit* [illegible] godlinesse which breedeth an heedfulnesse in all our wayes and actions.

The second Character. 1

Without this feare of God, what is

ability but the Diuels anuile, wheron he forgeth & hammereth miſchiefe: what is wiſdome but ſubtiltie? what is courage vnſanctified, but iniuſtice? wherein is ſuch skil in the lawes commonly employed, but in coloring and couering bad cauſes and perſons, and in making the lawes a noſe of wax to priuate ends? other men haue other bits and reſtraints; but men in authority, if they feare not God, haue nothing elſe to feare. Wherefore Chriſt ioynes them well in the vnrighteous Iudge, that he feared neither God nor man. If hee be a ſimple coward, hee feares all men, if a man of ability, he feares none at all.

3 What are the nerues and ſinewes of all gouernment, the bonds and commands of obedience but an oath? and what are oaths to prophane men, but as *Sampſons* cords, which hee ſnapt aſunder, as faſt as they were offered him. The common ſort of our people count the oaths that men take when

when they take offices, no other then formall: so they distinguish them (a strange distinction) from other oaths of contract, and dally with them accordingly.

They discerne God no more in oaths, then Christ in the Sacraments: and therefore take them, and breake them rashly and regardlesly, which when they haue done, the Diuell enters into them, as into *Iudas*; and runs them headlong into all periured courses: which makes the land to mourne for the contempt of oathes, and neglect of duties. What is the ground of all fidelity to King and Countrey, but religion? wel fare *Constantius* his maxime, *He cannot be faithfull to mee, that is vnfaithfull to God.* Why then, what are oathes for Atheists and Papists, other then collers for monkies necks, which slip thē at their pleasure? such neither are nor can be good subiects: much lesse good Magistrates. Papists wil keep no faith with Protestants, let Prote-

4

οἷς ὅτι βω-
μος ὅτι
ὁρκος.

Nulla fides habenda papistu etiamsi per omnes deos iurauerint.

Protestants giue no trust to Papists, though they swear vpon all the books in the world.

5. Finally, what is the principall scope of Magistracie in Gods intention, whose creature and ordinance it is; but to promote his glory, countenancing the Gospell and the Professours of it, safe-guard of the Church and Commonwealth, the first and second table, and principally the two former. Now for all these, chiefly for the chiefest, what cares a *Cato* or a *Gallio*, who beares the sword in vaine for God and his ends; who neuer minds any thing but his owne Cabinet, or the ship of the Common-wealth at the best: for the other, sincke they, swim they, all is one to him, he tooke no charge, nor will hee take notice of them.

6 Wherefore I conclude, that the feare of God is the principall part, as of my Text, so of a good Magistrate, whom Christ calles a Ruler in Israel,

Paul

Paul Gods Miniſter and Sword-bearer: yea, the very forme and ſoule of ſuch an one: yea, it troubles mee to make it, but a part which *Salomon* cals the whole of a man, eſpecially ſuch a man who is ſent of God, for the praiſe of the godly, and the puniſhment of euill doers. In which reſpect being the maine of my Text, giue me leaue to giue you a ſhort character of ſuch a Magiſtrate, as this quality will make him, where euer it is found in any good latitude.

John 3. *Rom.* 13. *Eccleſ.* 12.13 1. *Pet.* 2.

Hee is one that came into his place by Gods doore, and not by the Deuils window: when he is in, hee eyes him that is inuiſible, euen God in the aſſembly of Gods: and therefore ſits on the Iudgement Seate in as great, though not in ſo ſlauiſh a feare of offending, as *Olanes* vpon the flayd skin of his father *Sylannes*, nailed by *Cambyſes* on the Tribunall: or as a *Ruſſian* Iudge that feares the boiling caldron, or open battocking: or the *Turkiſh Senate*,

nate, when they think the great *Turke* to ſtand behind the *Arras*, at the dangerous doore.

2. Who hath alwayes, (as God enioyneth, *Deuter.* 17. 18.) a Copie of the law of his God before him, and reads it all the dayes of his life, that he may learne to feare the Lord his God, and to keep the commandement without turning aſide, either to the right hand or left.

3. If at all he be glad of his place, it is not as a chaire of honor, or farme of commoditie, nor ſword of reuenge: but only as a meane of furthering his reckoning, and pleaſuring his Countrey. For his oath, hee remembers it, and trembles, leſt if careleſly he tranſgreſſe it, the winged flying Booke ouertake him before he get home: if he cut but the skirt or lap of Iuſtice, his heart ſmites him with a priuy pinch, till he ſets all right againe with God and man. Hee dares not ſo much as by countenance offend any of Gods little

little ones, nor affoord a good looke to a varlet, nor yet ſo to reſpect their perſons, as to wrong their cauſe; for hee knowes all theſe to bee abomination to his Lord, into whoſe hands he dreads to fall, as knowing him a conſuming fire, and one that hath prouided *Tophet* for Princes. When an vnlawfull ſuit is commenced by power or by friendſhip, his heart anſwers (if not his tongue) with *Iob: How ſhall I doe this, and anſwer God when he comes to iudgement?*

As for bribes, hee dares not looke on them, leſt they blinde his eyes before he be aware: ſuch pitch he dares not touch, nor receiue into his boſome, leſt it defile him in the open Sunne, if tendred in cloſet or chamber, he feares the timber and ſtones in the wall would bee witneſſes againſt him. 4

When he comes in court, he fixeth his eye, neither before him on that perſon, nor about him on the beholders, 5

Summa boni Iudicis eſt neq; reſpicere neq; deſpicere neq; circumſpicere, ſed ſuſpicere. Ferus in Iob. 30.

ders, nor behinde him for bribes, but vpward on God: generally conſidering that Chriſt is Lord Paramont of all courts of Iuſtice, and that now his Father hath reſigned all iudgment into his hands. Hee ſtewards all to his content, promotes his profits without wrong to the Tennant. Looks ſo to the Church, that the Common-weale receiue no detriment: and ſo to the Common-wealth, as the Church ſhall ſurely flouriſh: ſo countenancing the ſeruants of God, that hee wrong not the worſt worldling: maintaines pietie, and neglects not equitie: keepes his houſe well, but his Church better: in frequenting whereof, he with his family are preſidents to all the hundreds where hee dwels: And in a word doth as much good by his example, as by his authoritie.

6 This is the godly man, whom the Lord chuſeth and guideth, whoſe praiſe and reward is of God: which

David

Danid hauing found true in his life, a little before his death recordeth to all ages. *The ſpirit of the Lord ſpake by me, and his word was in my tongue. The God of Iſrael ſpake to me, the ſtrength of Iſrael ſayd, thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God. Euen as the morning light when the Sun riſeth, the morning, I ſay, without clouds, ſo ſhall mine houſe be, and not as the graſſe of the earth is by the bright raine. For God hath made with mee an euerlaſting couenant, perfect in all points and ſure.* 2 Sam. 23. 2, 3, 4.

Let the deuill and the world ſtorm and burſt with enuy, one of theſe is worth a thouſand of the common ſort, though men will ſee no difference, but ſay, Are not all honeſt and ſufficient men? Let men talke of their quiet and peaceable neighbours, and good houſe-keepers, good Commonwealths men: though theſe be good things, yet if religion come not in, as a number to make them of ſome value, they

they are but all as cyphers in Gods account.

1 Now if God thinke ſo meanely of theſe, who are either meere ciuill and politike men, or idle pleaſurable Gentlemen, what reckoning doe we think he makes of ſuch prophane vncircumciſed vice-gods (as I may in the worſt ſence beſt terme them) that ſell themſelues to worke wickednes? that giue themſelues to all good fellowſhip (as they call it) and to all exceſſe of ryot (as the Apoſtle calls it) and that hate to be reformed: ſuch I meane as hold religion a diſparagement to Gentry, and feare nothing more, then to haue a name that they feare God, who thinke when they haue gotten an Office, they may ſweare by authoritie, oppreſſe by licence, drinke and ſwill without controll.

2 What ſhall I ſay of ſuch? are theſe Gods, and children of the moſt high, or the characters of his moſt holy Image? Diuels are they rather, then Depu-

Deputies for him, Imps of his Kingdome, far better becomming an Ale-bench, then a Shire-bench, and the Barre, then a Iudgement seat.

But what shall I say to such mocke-god-like *Esaus?* shall I take vp the words of *Moses:* if thou wilt not feare this glorious name, *The Lord thy God,* I will make thy plagues wonderfull, and of great continuance: Or those of *Dauid*, which perhaps will fit them better; and these times of imminent changes, *They know not*, and vnderstand nothing; they walke in darknes, albeit the foundations of the earth be mooued: *I haue said* ye are Gods, but yee shall dye like men, and fall like others. Or will they suffer the Prophets exhortation, Who art thou that dreadest a mortal man, whose breath is in his nostrils, whom the moth shall eate like a garment, and the worme like wooll: And forgettest thy maker, that hath spred the heauens, laid the foundations of the earth, that giueth the

Isa. 52. 8. 12. 13.

first and latter raine, that hath set the bounds to the sea, &c. Or will they heare *Salomons* end of all? *Feare God*, that will bring euery secret to iudgement: or a greater yet then *Salomon*, *Feare him that is able when hee hath killed the body, to destroy the soule also in hell fire for euermore.*

Ier. 5. 22. 24.

3 Well, the Lord cause them to heare, that hath planted the eare: and plant his feare in their hearts where it is not, increase it where it is, that there may bee more holy Magistrates, and that the holy may yet be more holy. And then we hope the other two properties following will more abound, and wee shall spend the lesse time and labour about them: For men fearing God truely, will be also

Men of Truth.

The third character. 1. Without which, shew of religion is but lying vanitie: a glorious profession, but plaine hypocrisie: And courage, if it bee not for the truth and in the truth, is but either Thrasonicall audacity

audacity, or wicked impudency. And therefore this character added to the former, ioynes those which are in the forme of Iurates, and ought to bee in all Officers, *good men and true.*

This stile, *Men of truth*, admits two interpretations, both compatible with the text and theme. A man of truth is either a true *Israelite*, a true *Nathaniel* voyd of guile, as truth is opposed to hypocrisie: or els a louer of the truth, as truth is opposed vnto falshood. One that in particular cases, suits, and controuersies between man and man, counts it his honour to sift out the truth, maintaine the truth, sticke to it, not suffering himselfe to be misinformed by Tale-bearers, Promoters and Sycophants: nor misled and peruerted by the false pleading and colouring of consciencelesse Counsellors: But brings iudgement to the ballance and rule of righteousnesse, & delights (as the Hound doth naturally in senting out the Hare) to search and trace

2

φιλαλήθης.

out the truth, out of all the thickets and dens of iuggling and conueiance, labouring as much to boult it out by examination in *Hypotheſi*, as the Philoſophers by diſputations in *Theſi*: being of his temper that worthily ſaid *Plato* is my friend, *Socrates* my friend, but the Truth is my deareſt friend.

Iob 29.16. Or like *Iob*, who couered himſelfe with Iuſtice, and to whom Iudgement was as a robe & a crowne, who when he knew not the cauſe, ſought it out diligently.

3

And for this purpoſe, a man of truth keeps men of truth about him:

Pſal.101.7. and with *Dauid*, abandons all lyers out of his houſhold: whereas of a Prince that hearkneth to lyes, all his ſeruants are Lyers. And of ſuch Iuſtice, which is in truth and for truth, I ſay (as of old it was ſaid) neither the

Nec Heſperus nec Veſper formoſior 4. euening nor the morning ſtar equals it in brightneſſe.

But withall, I muſt complaine as of olde, that truth is fallen in the ſtreets, and

and vtterly perished from among men, Iudgement fayles and stands a farre off, equitie enters not. The common trade of the times, being to weaue lyes in all cases, especially against the true seruants of God. And the common weaknes of the times, to receiue the slanders which are broached and bruited by tongues set on fire from hell: so that he that refraines from cunning, makes himselfe a prey, the Latin whereof was all that *Lewis* the eleuenth would haue his sonne to learne: and is all the policy that most study and practise. Insomuch that the common by-words are, that when men sweare by faith and truth, they sweare by Idols that are not, names they are and notions, things they are not, nor substances: Iewels they are, but such as vse them, die beggars: honourable Ladies and Mistresses they are, but such as follow them close at the heels, may haue their teeth dashed out of their heads.

Isa. 544.

Qui nescit dissimulare, nescit viuere.

5 Well, let deceiuers thus deceiue themselues, let cunning heads & glozing tongues make as much as they will of *Zilcherias* his Art, or the Deuils rather, the father of the Art, of dissimulation. In the end they shall proue it to bee most pernicious to the Students and Masters of it. Let the children of truth iustifie their mother, which hath the reward of honour in her right hand, and of wealth in the left. And if it should be attended with hatred and crosses for a time, yet hee that is *Amen*, the true witnesse, yea truth it selfe, will reward them in the end: when hee shall shut out with the dogs, all such as loue and make lyes; with whose exhortation I close vp this linck, & knit with the following, *Buy the truth and sell it not*, which hee that meanes to doe, must be

The fourth Character. Prou. 17 4.

A true hater of couetousnesse,

Else will *Salomons* seuerall Prouerbs meet in him. The wicked giues heed to the false lip, & the liar to a naughty tongue.

tongue. He taketh the gift out of the bosome to wrest iudgement. Acceptation of gifts proue commonly preuarication to the truth. It is impossible to be a champion to truth, and a slaue to Mammon: but hee must loue the one and hate the other. It is best therfore to hate the worst, yea the worst of all vices incident to Magistracy: the root of all euill, which if it be not rooted out of the Magistrats heart, it alone will poison all the three former qualities required in him. Neither strength, nor religion, nor loue of the truth, shall bee able to preserue him from enchantments of couetousnes.

Acceptatio muneris est preuaricatio veritatis.

Which being an inordinate loue of money, an euill concupiscence of hauing more then God hath alotted, or a lawfull course affoordeth: is such a kind of Idolatry, as transformeth the worshippers of this golden calfe into Idolls themselues, making them to haue eies that see not, eares that heare not: only leauing them hands to han-

2 Πλεονεξία.

Exod. 32.

dle that which peruerteth the eyes of
Deut.16.19. the wiſe. It bores out their eyes, and maketh them as blinde as euer was *Sampſon* and *Zedekiah*.

3 Eyes you know are tender things, and ſmall motes annoy them, euen
Ezek.13.8. handfuls of barley and morſels of bread make ſuch men to tranſgreſſe: And a drams weight iniected, encline the golden Scoles of Iuſtice to which ſide they pleaſe.

4 There is ſuch a ſtrange bewitching power in *Balaams* deceiptfull wages, that hee that will admit them for Iuſtice, ſhall ſoone take them for Iniuſtice: if the right hand be ful of bribes the left hand muſt be full of miſchief. The Deuil as well as the Briber laieth his hookes in this ſhrap, whereof hee that is greedy, and will needs be rich,
A vēditione iuſti Iudicy venitur ad venditionem nequiſſimi.
1.Tim.6. falleth into his ſnare, and many other noyſome luſts, which ſincke men into perdition, pierceth their ſoules with ſorrow, their names with reproach: cauſe them to ſwerue from the truth,

and

and make ſhipwracke of a good conſcience: Euen the moſt precious things are vile and cheap in his eyes: to whom money is deare, he will not ſticke with *Ahab* to ſell euen himſelfe to worke wickedneſſe for the compaſſing of that his ſoule loueth and longeth after.

But thou oh man of God flie theſe things, and hate couetouſneſſe with a perfect hatred. Hate it as *Ammon* did *Thamar*, firſt thruſt it out of thy heart, and ſhut and locke the doore after it. Secondly, let thy behauiour and conuerſation bee auerſe and ſtrange from the loue of money. Let all ſordid and filthy lucre be abominable: all ill gotten goods execrable; let them ſtincke in thy noſtrils, as ill as *Veſpaſians* tribute of vrine.

5.

Heb. 13.5.

ἀφιλάργυρος ὁ τρόπος.

Shake thy lap of bribes with *Nehemiah*. Conſider as *Bernard* counſels *Eugenius*, How the people may grow rich vnder thee, & not thou by them. Remember the end of *Balaams* wages and

6

Praeesvt de ſubditis creſcat? nequaquam, ſed vt ipſi de te.

and of *Iudas* his bag. And wish with *Damianus* rather to haue *Gehazies* lepry, then his curse entayled to thee and thy posterity, & inheritance after thee: fretting thine estate as a canker and moth, consuming your flesh as fire, and crying in the eares of the Lord of hosts for vengeance.

1. But what doe I making my selfe ridiculous to this olde doting couetous age of the world: this theme only made the *Pharisies* laugh at Christ his *woes*, because they were couetous: And so doe they serue all our caueats against Couetousnesse, applauding themselues, and laughing in their sleeues, when they behold their bags in the chest, and their lands from off their Turrets, saying to themselues, What is a man but his wealth? What is an Office but the fees.

2 *Esa* 33. 14. There is a text in *Esay*, that if *Paul* had the preaching of it, hee would make euery groping and griping *Felix* to tremble; I meane such as the Scrip-

Scripture termeth roaring Lions, ranging Beares, Horſe-leeches, Wolues, deuouring all in the euening, and leauing none till the morning: as well Iudges that iudge for reward, and ſay with ſhame, *Bring you*; ſuch as the Countrey cals Capon-Iuſtices: as alſo ſuch mercinary Lawyers, as ſell both their tongues and their ſilence, their Clients cauſes and their owne conſciences: who only keep life in the law, ſo long as there is money in the purſe; and when this golden ſtreame ceaſeth, the mill ſtands ſtill, and the caſe is altered: ſuch extorting officers of Iuſtice, as inuent pullies and winches for extraordinary fees, to the miſerable vndoing of poore ſuiters: ſuch falſe periured Sheriffs, Stewards of liberties and their Deputies, as for money falſifie their charges: ſuch corrupted Iurates and witneſſes of the Poſt, which are as hammers and ſwords, and ſharpe arrowes in their brethrens hearts: ſuch Cheeſe-bay-

liffes

liffes and Lamb-bayliffes, as vex the poore country-men with vniuſt ſummons to the Aſſiſes and Seſſions, with the reſt of that Rabble.

3. Theſe Muck-wormes of the world, which like the Gentles breed of putrefaction, & Beetles fed in the dung, reliſhing nothing elſe but earthly things: thinke there is no other godlineſſe but gaine, no happineſſe but to ſcrape and gather, *to haue and to hold.* Let ſuch conſult ſhame to their houſes: let ſuch make their Offices as caſting nets for all fiſh that come: till they get the Deuill and all: Let them heap vp treaſures of wickedneſſe and treaſures of wrath withall.

4. But where there is any feare of God and loue of the truth, let *Iohns* counſell preuaile with them, to *bee content with their due wages:* Let *Paul* perſwade them, that godlineſſe is gaine with contentation: *Salomon*, that Gods bleſſing maketh rich, and adds no ſorrow therewith; So ſhall they follow

follow *Iethro's* aduiſe the better, and proue compleat Magiſtrats and Officers: *Men of courage, men of religion, men of truth, hating couetouſnes.*

Theſe are the foure Cardinall vertues of Magiſtrates, of which if all were compounded, and were as eminent for them as for their place: and did (as the great Dictator of reaſon ſpeaks in his Politicks) as far exceed the vulgar ſort in thoſe heroycall vertues, as the *ſtatues* of the gods, the *ſtatues* of men: then would people become voluntary ſubiects, put the ſcepters into their hands, and the Law of commanding and obeying become eaſie, things thought irreparable, would eaſily be reformed. 5

The third part.

But before I come to make vſe of what hath been ſaid, let mee, as the third part of my Text, and the diſtribution of Magiſtracie requires, tell you to whom all this hath beene ſpoken: not to Iudges and Iuſtices of 1

peace

peace only, as I feare moſt haue imagined in hearing it: but to all from the higheſt and greateſt, to the loweſt and leaſt Inſtrument of Iuſtice, from the Gouernour of the thouſand, to the Centurion, from him to the Tithingman or Decinor. To the which ancient diuiſion of the Iewiſh Commonwealth, our platforme agrees in ſubſtance. Their *Sanedrim* or Senate of ſeuenty, to our Parliament, Counſell-Table, Starre-chamber, Exchequer-chamber, &c. Our Iuſtices of Aſſiſes in their Circuit, & Iuſtices of peace in their generall Commiſſion or dominion, & high Sheriffs in their Shires, anſwering to the rulers of thouſands.

Our Iuſtices in their ſeuerall diuiſions, Iudges of hundred Courts and Turnes to their Rulers of hundreds, to whom I may adde high Conſtables in their places, our Court-leets, and Court-barons, to the rulers of fifties; to whom I adde ordinary Conſtables in their Offices, our chiefe Pledges,

Tything-

Tything-men, or Deciners, to their rulers of tens. Now all theſe *Iethro* meanes, and ſpeakes of euery one of them in their ſtation and degree, conceiuing the Common-wealth, as an inſtrument not well in tune, if but the leaſt of theſe ſtringsbe falſe or naught.

Contrary to the common and dangerous opinion of the vulgar, who to their owne iniury thinke & ſay, that it matters not for petty Officers, Conſtables and Bayliffs, &c. though they be of the lees and dregs of men; nay, they hold that for ſome Offices, It is pitie any honeſt men ſhould come into them. *Alas, alas,* the more ſubiect to tentation and vice it is, the more needfull it is that none other ſhould haue them. 2.

Oh but (ſay they) a good Iudge or Iuſtice may help all; they erre and are deceiued; it is no one beame, though neuer ſo bright that enlightens all: It is not the light and influence of the fixed ſtarres, though the greateſt and higheſt 3

higheſt, but of the Sunne and Moone, and the loweſt and neereſt Orbs that gouerne the *world*. It is the ground-wind, not the rack-winde, that driues mills and ſhips. It is in the Ciuill, as in the Eccleſiaſticall body: if Biſhops be neuer ſo learned, and the pariſhionall Miniſter negligent, worldly, proud, or blind S^t. *Iohns, the people periſh for want of viſion.*

4 What can the Superiour doe, if the Inferiour informe not? what can the eye do, if the hand and foot be crooked and vnſeruiceable? yea, not only if ſuch as be organs of Iuſtice, ſuch as haue places of Iudicature: but if the media and ſpectacles of the ſenſe will yeelde a falſe report, how ſhall the common ſenſe make a right iudgement? If Pleaders and Attourneys will colour and gloze, if the Clerkes and Pen-men make falſe records, may not any of theſe diſturb or peruert Iuſtice? If the leaſt finger or toe of this body be diſtorted, I meane Iaylor or

Sergeant

Sergeant, or any other that should execute Iustice, be remisse and slacke, then must the Dutch-mans Prouerbe bee verified, Looke what the Bell is without the Clapper, such are good Lawes and Iudgements without due execution.

Quod campana sine pistillo & apud Bucolicum.

Thus we see in this curious Clock-work of Iustice, the least pin or wheel amisse may distemper & disorder all: but if care were had to frame all these parts of the building according to the plat-forme of this skilfull Architect, what an absolute harmony of the parts, what an exact perfection of the whole; yea, what golden times should we liue to see?

Hearken O yee mountaines and little hils, you Rulers of thousands, you Rulers of tens, you reuerend Sages of the Lawes, you worshipfull Knights & Gentlemen of the countrey: ye listen to this charge of *Iethro:* ye of the meaneste place of the cõmon-wealth, weigh not things nor persons at the

5. *Application.*

common beame of cuſtom and opinion, but at the golden ſtandart of Gods Sanctuary, with theſe Gold-ſmiths weights of my text: which if I ſhall perſwade you to doe, I feare that we muſt ſay with the *Pſalmiſt*, that ſonns of men *Beni-Adam*, yea the chiefeſt men *Beni-iſh*, to be layd vpon the ballance, will bee found lyes, and lighter then vanity: here mony wil not make the man, nor craft carry it away. Euery *Nabal* of mount Carmel, nor euery *Achitophel* may not be admitted.

Pſal. 62. 9.

6 This Text ſaith to euery timorous, prophane, falſehearted, couetous perſon, as *Samuel* to *Saul*, God hath rent thine office from thee: and beſtowed it on thy better: or as the Scripture of *Iudas*, Let another more worthy take his place: if this order & rule of triall might take place, how many would be turned out of Commiſſion? how many would bee *Offici perdæ*? how would benches and Shire-houſes bee thinned?

As

As for this preſent, to the which God hath called me to ſpeake (for if I had called my ſelfe, I could not nor durſt not ſpeake) giue me leaue without offence, to ſpeak that plainly and openly, which I conceiue inwardly: When I haue come into the Shire-houſe, ſometimes to obſerue the ſtate of it: it hath preſented it ſelfe to my view, not vnlike to that image of *Daniel*, or picture in *Horace*, or table of the *Popes* of Rome, which for memories ſake I reduce to theſe two Diſticks 1

Ex auro caput eſt, argentea brachia, vêter
Æneus, admiſto ferrea cruſa luto
Diuino capiti, ceruix humana, ferinus
Aſſuitur truncus Dæmonúque pedes.

The head of gold. And with ſuch honorable Iudges God hath vſually, & for a long time bleſſed this circuit. If I had euer heard other of theſe preſent, I durſt not giue titles, leſt my maker ſhould condemne me: yet being vnknowen to mee but by fame, which hath ſpoken all good: I deſire 2

you to prooue and weigh your selues by *Iethro's* weights, and accordingly to haue peace and approofe in your owne consciences, before the Iudge of all Iudges.

1. The shoulders of siluer. A worthy Bench, yet mingled with some drosse, and not so refined as I haue knowne and seene it, like the skye in a cleere euening, bespangled with bright stars. Many such there bee at this present, *God be praised*, religious and able Iustices, and so many, as I beleeue few other Benches are furnished withall, yet in this siluer I feare some drosse, some whose skill & ability the Countrey doubts of, being conceiued to be either so simple or so timorous, that they dare meddle with none that dare meddle with them: or else so popular they will displease none. The Deuill himselfe they say may keepe an Alehouse vnder their nose. Others whose religion they cal into question, at least for the truth, and for the power of it:

vnlesse

vnleſſe religion may ſtand with common ſwearing, with drinking, with familiarity with Papiſts & Recuſants, with vngouerned and vngodly families, voyd of all exerciſes of religion, fraught with ſpirits of the buttery, Ruffians, Ale-houſe hunters, and ſuch as are the Sin-tutours and Sin-leaders to all the country about them. I hope there bee but few ſuch, I could wiſh there were none at all.

The breſt and belly of braſſe, the ſtrength of the Countrey, in which ranke I account the great Inqueſt, Iury-men, and Conſtables, of which number how few make a conſcience to preſent diſorders according to oath, or that know and regard the bond of an oath? 2.

The legs and feet of yron and clay, or mire. Indeed the very mire and dirt of the Countrey, the Bayliffes, Stewards of ſmall Liberties, Bum-bailiffs, Iaylours, &c. If *Beelzebub* wanted officers, he needed no worſe then ſome 3

of these: what mysteries haue they to vexe the poore Countrey-men with false arrests? and by vertue of that *Statute* tying euery freeholder of forty shillings *per annum*, to attend the Assises, but I list not to stir this sediment of the Countrey too vnsauory to be raked vp in a Sermon.

4. Oh that some *Iehosophat* would visit and reforme, or that you Iudges in these your daies of visitations, would redresse some part of these grieuances, and reduce all to this *Idea* of *Iethro's*, which indeed would make an Heauen vpon earth amongst vs. An

Ob. *Vtopia* I feare some will say, too good to be true, obiecting to me as to *Cato*, that hee not discerning the times hee liued in, looked for *Plato's* Commonwealth in the dreggs of *Romulus*. And so that these Magistrates thus limbed out, might be found in *Moses* golden age of the world, but not in these lees of time.

5. Ans. To which I answer, That if *Iethro* were

were now to giue aduice, hee would double the force of it: If *Dauids* reason be true, it is now high time for God to worke, for men haue destroyed his Law: Was there euer more need of courage then now, when sin is so audacious? of truth, when Esauisme? of religion, when hypocrisie & iniquity? of contentation, when the loue of the world so abounds? The onely way to repaire these ruines of the dying world, is to renew gouernment to the primitiue beauty of it: the face whereof I haue now shewed in this excellent Mirrour or Looking-glasse: so you goe not away, and forget both the comelinesse and spots it hath shewed you, but wash and bee cleane, and such as it would haue you to bee.

There being nothing else remaining to your perfection, & the peace of the Common-wealth, but this one Item following in my text, requiring assiduity and diligence. 6

The fourth part.

Let them iudge the people at all times, &c.

1 A most needful caueat in times that loue ease and priuate employments, with neglect of publike. Sitting in the gate is perpetually needful. Diligence in hearing and ending causes, would preuent that grieuance of delayes, which occasioned *Iethro* his discourse. How doe you think it would haue affected him, to haue seene six or seuen, I haue heard sixteene summs set vpon one suit. These our English delaies being (as *Marnixius* complained) worse then the Spanish strappadoes.

2 And it is fit, though publique and general courts haue their Termes, yet that particular audience of petty grieuance should haue no vacation.

3 Many are the suits and controuersies, many are the criminall offences that need continuall inspection. Let him therefore that hath an Office, attend to his office with cheerfulnesse; hee that hath no leysure to heare his neigh-

neighbours cauſes: Let him (as the woman ſaid to *Philip*) haue no leiſure to beare office. Curſed is he that doth the work of the Lord negligently, and withholdeth his hands therefrom.

You Gentlemen complaine often of Idoll ſhepheards, dumb dogs, &c. in the Miniſterie. But how many ſuch in the Magiſtracy? ſome in commiſſion, that neuer ſit on the Bench but for faſhion: Conſtables that are but cyphers in their place. Forſooth they will be no pragmaticall fellows, no buſi-bodies to trouble the Countrey. Is there no mean between buſi-bodies & tell-clocks, betweene *factotum* and *ſay't neant?* 4.

From this neglect comes that wrong and iniury to the Aſſiſes, that ſuch petty cauſes, trifling actions and complaints trouble theſe graue and reuerend perſonages, which a meane Yeoman were Iudge fit enough to end in a chaire at home: when the whol Shire muſt be troubled to heare and 5.

and iudge of a courteſie made out of the path, or a blow giuen vpon the ſhoulder vpon occaſion of a wager, or ſuch like bawble-treſpaſſes which I ſhame to mention. And to puniſh euery petty larceny, euery ſmall ryot or diſorder, which lighter contrauerſies and faults, if particular Officers would comprimize & redreſſe in their Spheares, theſe greater Orbs ſhould not be troubled with them.

6 *The fift part.* Then indeed would that follow, which *Iethro* aſſures *Moſes* of in the laſt part of my text, ver. 23. *If thou do this thing (God ſo commaunding thee) then ſhalt thou and thy people endure, and all this people ſhall goe quietly to their place.*

1 An admirable emolument of Magiſtracy, & ſufficient reward of all the paines of it: that they and the people may go home in peace, ſit vnder their vines and fig-trees, follow their callings, and that which is the chiefe Iewel of all, may lead their liues in all godlines and honeſty. That the gold,

blew and purple silke might shine and glister within the Tabernacle, the outside was couered with red skins and goats haire, such a shelter is Magistracie to Gods Church and Religion. *Nebuchadnezzar* was a great tree, and euery particular Magistrat a little one vnder whose boughs people build & sing, and bring vp their young ones in religious nurture, euen foster-fathers as *Ioseph* in Egypt. Such were the rich and religious times vnder *Dauid* and *Salomon*, and vnder such as are described, *Esa.* 32. which whole Chapter is worth the reading, as a iust Commentary vpon this poynt: setting foorth the felicity, quietnes, plenty, vertue & piety of iust gouernours, as are hiding places from the winde, and refuges from the tempest, riuers of waters to drie places, and as raine to the new mowen grasse, &c.

Such also were the times enioyed by the Church vnder *Constantine*, deciphered as I take it, *Reuel.* 8. when there

there was silence in the heauen about halfe an houre, the golden vials filled with sweet odours, the prayers of the Saints ascending as a pillar of smoke vp to heauen.

3 Of these times see Panegyricall Sermons, and Encomiastical discourses storied of old, and one of them at large recorded by *Eusebius*, which whole booke is nothing but an *Elogium* of those peaceable dayes, wherin the Church was edified & multiplied. The Common-wealth being to the church, as the Elme to the Vine, or as the garden to the Bees; the florishing of the one, the thriuing of the other; and the disturbance of the one, the disquiet of the other.

Euseb. lib. 10

4 How can men either attend Gods seruice or their owne worke, when they are molested at home with drunkards, barretors, quarrellous persons, when hurried vp to *London* with suits. As I haue knowen a Constable molested with fiue or six actions, for an act of

of Iuſtice in puniſhing vice according to his Office. With what bitterneſſe of ſpirit do men groane vnder delaied and peruerted Iuſtice, when it is turned into Hemlocke, and turnes them out of their wits, ſome of them ſwouning at the ſight of their orders, as I haue heard from credible eye-witneſſes, others ready to deſtroy themſelues, their aduerſaries, yea and ſomtime their Iudges!

Oh the benefit of good Magiſtrats, It is an vnknown good, as the Country-man in an ancient Poet, when hee had met with all, feelingly cryes out, that hee had found that *Summum bonum*, which the Philoſophers ſo much ſought after, he now enioying more ſweetneſſe of little, then of great reuenues in troublous times. Surely, we Chriſtians ought to prize it as the meane of our greateſt good, of our peaceable frequenting of our Churches, and our ſeruing of God. Marchants make a higher vſe, & are more glad

glad of a calme then common paſſengers: ſo ſhould wee Chriſtians then Heathens, by how much wee may and ought to improoue it for richer ends of Gods glory, and the ſaluation of our ſoules.

6 Lord what manner of perſons ought wee to bee in all godlineſſe and honeſty, which enioy ſuch length and latitude of Halcion dayes, as we doe; the tythe whereof, not onely former dayes, but our neighbour Nations would now be glad of.

7 God giue vs the vſe and fruit of them, continue and encreaſe them, which will then bee, when this Text ſhall bee moſt ſtudied and practiſed. Then (as *Amos* ſpeakes) ſhall iudgement flow as waters, and righteouſneſſe run downe as a mighty torrent; or as *Dauid*, Then ſhall the earth encreaſe, all people ſhall praiſe God, and God euen our God ſhall bleſſe vs, and all the endes of the earth ſhall feare him. And ſo I make *Iethro's* preface my

my Conclusion. I haue giuen you counsell this day: Hearken to my voyce, and the Lord God bee with you all, *Amen.*

FINIS.

To my louing Brother, Mr. SAMVEL WARD.

BRother, if you meete with your *Iethro's* counsell returned from beyond the Seas, and as much beyond your expectation preserued aliue, as his sonne in law was against *Pharaoh's* Iniunction; maruell as much as you will, but be no more offended then you haue cause. *Ioab* sinned wider on the other hand in destroying *Dauids Absolom*, contrary to his serious charge, yet *Ioab* was pardoned, and yet no brother. I haue noted you hitherto inexorable for your owne publishing of any thing of your owne, whether out of iudgment, modesty, curiosity, or melancholy, I iudge not: but when others haue aduentured them with fruit and acceptance into the light, I haue seene you rest content with the publique good. The like leaue I haue taken, expecting the like successe, assuring you and my selfe of the generall welcomnesse and vsefulnesse hereof to all whom it concernes, which are the greatest

greatest number of the land, euen so many as haue any reference to Sessions & Assises, if not all sorts of Christians. Onely I feare that the corruption of our times is growne so grosse and *Eglon*-like, that it doth not *Ehud*-like enough sharpen the poynts, and send them home to the heft, that they may teach to the quicke. I had my selfe added thereto a proiect and perswasion for the redresse of many abuses crept into offices and officers, hauing spent so much time in the study of the law, and execution of some offices, as made me weary of the errors I saw, and heartily with the reformation of them: but fearing I haue learned too much bluntnesse & plumpnesse of speech among the Lutherans, which is heere as prime a qualitie, as smoothnesse with you, as also loth to meddle out of mine orbe, in my second thoughts I suppressed it. And so wishing vnto this, many diligent, conscionable and ingenuous Readers and Appliers, and to them Gods blessing and the fruit intended, I take my leaue. From *Elbing* in *Prussia*.

Your brother in the flesh, in the Lord, and in the worke of the Ministery.

NATH. WARD.